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# THE KOREA MISSION FIELD



COLPORTEURS GETTING THERE.



COLPORTEUR ARRIVED AND AT WORK.

SEOUL

KOREA.

# THE KOREA MISSION FIELD

## A MONTHLY MAGAZINE.

**PUBLISHED AT SEOUL** in the interest of all the Evangelical Missions in Korea.

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# THE KOREA MISSION FIELD

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## EDITORIAL PAGES.

### THE AMERICAN BIBLE SOCIETY AND THE BIBLE.

#### STRENGTH MADE PERFECT IN WEAKNESS.

On the 8th of the present month of May occurs the one hundredth anniversary of the founding of The American Bible Society and on the day preceeding, in very many of the churches of Christendom, the fact will be noted and thanks will be rendered to Almighty God that His gracious goodness has made possible such a record for one of the Bible Societies of the World.

When during the seventeenth century Christians in the Old World, persecuted for their conscientious use of the Sacred Scriptures fled across the Atlantic Ocean to North America for freedom to worship God, they not only brought their Bibles with them but they made it the Book of the New World. Those were men who had "no opinions only convictions" and so they became the fathers of the Great Republic of the West, which was "conceived in liberty and dedicated to the proposition that all men are created equal."

When the population had increased and had gravitated westward until regions were settled in which there was no church, nor minister nor Bible a great hunger for the Sacred Scriptures developed which, for a time, was allayed by local societies for Bible distribution patterned after The British and Foreign Bible Society. One hundred years ago the eighth of May, all of these, for greater efficiency, were consolidated into The American Bible Society which from small beginnings has developed into giant proportions chiefly because in its inception and development it has been the representative of all the evangelical bodies of Christians in the United States; in other words it has stood for and demonstrated practical Church Union.

The first President of the American Bible Society was Elias Boudinot, L.L.D. who, at the close of the Revolutionary War as President of Congress in 1783, signed the treaty of peace with Great Britain. The American Statesman John Jay was the second President of the American Bible Society, while among its early vice-Presidents was John Quincy Adams who later became President of the United States, in which most honorable and exacting position he in no wise abated his ardent interest in the Bible Society. Its honorable launching is evinced by the fact that its first three Presidents were personal friends of George Washington "the father of his country."

Beginning at one centre, by the time of our Civil War, *i.e.* in forty-



five years, The American Bible Society, through its 2800 auxiliaries, had ramified into and through all the states and territories of the Union of States, and through the missionary societies it has since winged the Word to the remotest quarters of our globe. From one, or a very few languages, at first, this society has translated the Scriptures into several hundreds of the languages and dialects of the earth. Beginning in weakness it has increased so that its total output of volumes during 99 years has been 109,926,214 over half of which have been issued since 1891. At this exhibit we may well exclaim, "What hath God wrought!"

But far more wonderful than this manifold distribution of the Bible, which vastly transcends that of any other volume, is the wonder, we may say the miracle, of the Bible itself! Given the book and the distribution, above alluded to, was natural because desirable, yes, necessary. That such a book exists in the earth is the standing miracle, for this volume is dateless, ageless and endureth forever! Therefore it may be profitable to inquire, *How* hath God wrought in producing this book?

God wrought not alone but with human coöperation. As when the volume of Holy Writ had been compiled; when human hands had gathered its widely scattered portions they needed to be printed, bound, boxed, shipped to the ends of the earth and there distributed among its peoples, which efforts had to be achieved through human minds and feet and fingers, so was human coöperation necessary in the *production* of the Word of God. So far as we know God Himself never wrote one word in a human language. The nearest approach to it was when our Lord "stooped down and with his finger wrote on the ground as though he heard them not." God, indeed, had chiseled, in boldest outline, His hieroglyphics in the rocks; had penciled his glory among the stars and had made suggestions of His beauty in the colorings of the flowers; but when the undreamt-of achievements of divine love in behalf of human sinners were to be transcribed in a book and in human language, divine-human coöperation alone was adequate to that mighty task; and so we read, "Holy men of God spake as they were moved by the Holy Ghost." And when God ceased to use the prophets because he would come yet closer to our race through His incarnate Son, "by Whom also He made the worlds," the latter wrote no record but said in His farewell to His disciples, "when He the Spirit of truth is come He shall lead you into all truth—He shall bring all things to your remembrance, whatsoever I have said unto you." And so it was that during a period of fifteen hundred years the Holy Spirit inspired men, many of whom lived far apart in different regions and who never had seen or heard of one another, to write sixty-six different books which, when gathered and bound together, constitute the Old and the New Testaments; not a book but a library, the volume of the Sacred Scriptures, commonly called the Bible. As a magnet drawn through soil attracts to itself the grains of iron ore which it touches, so the magnet of divine Providence inspired by human need and drawn through the literatures of earth attracted to itself and so collected together these 66 sacred books.



Thus in all this effort God was assisted by men's coöperation. We may reverently say was enabled to do what otherwise could not have been done, certainly not so well. As the cipher zero apart by itself counts nothing but placed along side of the unit 1 makes it count ten, so human nothingness, apart, linked to the divine efficiency, produced the written record of the redeeming love of our Father God! Thus was strength made perfect in weakness.

Again, contemplate the imperfect characters of the people whose lives are portrayed in Holy Writ by the men inspired to write them, which imperfect men unconsciously coöperated with God in unfolding His purpose of redeeming love. If the cipher might represent the worthies inspired to write, the most of the characters depicted must be symbolized by the cypher prefaced with the minus sign! The best men of Scripture, who tower above their contemporaries from their shoulders and upward, were far from saintly; they were, at best, but diamonds in the rough; but what shall be said of crafty Jacob who beguiled Esau out of his birthright and later connived with his mother, by double-dyed falsehood and treachery, to dupe his blind old father for confirmation of the rascality! Or what can be said in mitigation of the unspeakable cruelty of Jacob's ten sons visited on their noble younger brother Joseph, who first planned to murder him and later *did* sell him into slavery, and then, showing their victim's bloodstained coat to the aged father, forthwith proceeded to comfort him for his loss! The untamed zeal of Moses, slew the Egyptian who strove with the Israelite, and then carried him, a fugitive from justice, into the wilderness of Horeb for hiding, during forty years. When called of God he emerged again into publicity and was commissioned to lead the Hebrews out of bondage to the promised land, that same people proved to be so incorrigibly "stiff-necked and uncircumcised in heart and ears" that God shut out the adults from victory and doomed their bones to whiten the wastes of the wilderness. Even Moses, through sin, was debarred entrance to that land. Because of their practice of concubinage, slavery and cruelty in war and many other such like things, multitudes to-day, discredit the Bible as the book of a Holy God! But these things, which seem to discredit, really make for and prove the Bible to be the book of God! To make bricks, equally good, without straw, is a greater feat than to make them with it. To create, is a greater feat than to manufacture. To create is to make something out of nothing, but God commendeth His resourcefulness to us in that He has produced, out of less than nothing, an unspeakably precious boon!

Dr. Newel Dwight Hillis well illustrates this in the words, "The Pilgrim Fathers were inspired with an idea of a true republic of God based upon justice and realizing individual liberty. Following their vision the Pilgrim Fathers hired a ship, manned by sailors who were adventurers, soldiers of fortune and even escaped criminals. Profane men lifted the sails; a criminal hand, perhaps, guided the helm; an ex-brigand prepared the food; nevertheless, there was a divine light burning on the prow and an invisible figure walking the deck. Do you deny this republic because



thieves, pirates and ex-convicts were hired by a captain who owned the Mayflower? The Old Testament is a ship sailing across the seas of the centuries, but a divine figure stands in the scene, though the men who wrought about that figure were slave holders, polygamists, cruel soldiers, cherishing many superstitions toward astronomy and natural philosophy, .....the inspired thing in the Old Testament is the moral element, with its new wonderful thought that God is merciful, gracious, slow to anger, full of compassion and of great mercy." Thus strength is made perfect in weakness by Him who "maketh the wrath of man to praise Him and the remainder thereof He doth restrain."

## THE CONTRIBUTION OF THE BIBLE SOCIETIES TO THE CHRISTIANIZATION OF KOREA.

In view of the fact that May 8th marks the centenary of the American Bible Society, and that a little more than half a century has elapsed since the National Bible Society of Scotland sent the first Scriptures to Korea in the ill-fated "Sherman," and that one third of a century has passed since the first colporteur was sent across the Yalu under the auspices of the British and Foreign Bible Society, it seems a fitting time to record some of the contributions made by these three societies towards the Christianization of Chosen.

In the words of Agur the son of Jakeh, "there be three things which go well, yea four are comely in going." The three societies have "gone well" in the past along the three lines of Translation, Publication, and Circulation. We will present a brief sketch of these three lines of work.

I. *Translation.* In 1875, Dr. John Ross and Rev. John MacIntyre of the United Presbyterian Church of Scotland's Mission in Manchuria, becoming interested in Koreans who had come across the border, engaged one of them to translate the Scriptures from Chinese into *Unmun*, the Korean vernacular. In 1881 The British and Foreign Bible Society refunded to Messrs. Ross and McIntyre the entire expenses incurred by them in the translation work, and in the same year published their translation of Mark's Gospel. The Ross Version of the New Testament was completed and published in 1887, but separate editions of the Gospels of Luke and John had been prepared and sent into Korea as early as 1882 and '83.

Meantime, perhaps as early as 1882, Rev. Henry Loomis, Agent of the American Bible Society in Japan, was becoming interested in Korea through Koreans who came over in the train of the minister to Japan. One of these named Rijutei (Ye Suchon) manifested an interest in Christianity and was soon engaged in the translation of the Gospel of Mark. And so it came to pass in the providence of God and through the funds



of the American Bible Society that the first ordained Protestant missionaries to enter Korea *via* Japan, namely Revs. H. G. Underwood, H. G. Appenzeller and W. B. Scranton, landed at Chemulpo in 1885 with packages of Mark's Gospel in their hands.

The Ross and Rijutei Versions were of necessity almost wholly the work of Korean scholars translating from Chinese and Japanese Scriptures, without adequate revision by a foreigner versed in both the original and Korean. However grateful we must always feel for these pioneer translations, the stilted style, abounding in Chinese derivatives and provincial expressions, with frequent errors, obscure renderings, queer spellings and archaic type, caused the early missionaries to resolve to make a new translation rather than waste time patching up the old.

Accordingly in February 1887, the five missionaries then on the field organized themselves into a Bible Committee "in charge of the translation, conservation, and publication of the Scriptures in Korean." Various books of the New Testament were assigned to be translated separately by four men, two of them clerical and two of them medical missionaries: *viz.*, Revs. Underwood and Appenzeller, and Drs. Heron and Scranton. After Dr. Heron's death in 1890, Rev. J. S. Gale was added to the Committee. By the end of 1892, individual versions of about two-thirds of the New Testament were ready for the press.

In 1893, the constitution of the Bible Committee was changed and a Board of Official Translators elected; *viz.*, Revs. H. G. Underwood and Jas. S. Gale of the Presbyterian Mission, North, Rev. H. G. Appenzeller and Dr. W. B. Scranton of the M. E. Mission, North, and Rev. M. N. Trollope of the Church of England Mission. The latter's connection with the Board was but temporary. In the fall of 1895, Rev. W. D. Reynolds, of the Presbyterian Mission, South, was elected by the Bible Committee to membership on the Board of Translators. At first the various members worked separately, preparing first drafts and circulating them for criticism. In 1897 and 1898 daily sessions were held for a month or more in the spring and the fall, and by continuous sessions in the fall and winter of 1899, the Board's version was completed through the Book of Romans. At the request of the Bible Committee the individual drafts of the remaining books were handed over for publication, and, the Board now turned its attention to the Old Testament and took up the Psalms. But the furloughs of four members put a stop to Board meetings for nearly two years.

In June 1902, the cause of Missions and of Bible Translation sustained a sad loss in the death of Mr. Appenzeller, who sacrificed his own life in an attempt to save his Korean traveling companions in a collision at sea, when on his way to attend a meeting of the Board at Mokpo. Rev. G. H. Jones was elected to fill the vacancy, but sat with the Board for only six months.

Up to this time the Bible Societies had defrayed all translating expenses, including the salary of a Korean assistant for each foreign translator. From 1902 to 1910, in order to secure continuous daily sessions, so expediting the completion of the work, the societies assumed



the support of one member of the Board, Mr. Reynolds, and prevailed upon the Presbyterian Mission, North, to assign Drs. Underwood and Gale, Bible Translation as their main work. The new plan worked well, and inside of two years the Board had completed its authorized version of the New Testament, which was printed in 1904, and was put through a rapid revision and reissued in permanent form in 1906.

The Old Testament was taken up "de novo" in October 1904. The Psalms and part of Genesis had been translated in daily sessions when Dr. Underwood's health failed, necessitating a complete rest and absence from the field for two or more years. Dr. Gale's furlough falling due, Dr. Reynolds was left to carry on the work with the aid of two Korean scholars. In the fall of 1906, Revs. A. A. Pieters and W. G. Cram were elected associate members, but owing to the demands of their country work were unable to serve more than a few months.

In the spring of 1907, Dr. Fox of the American Bible Society and Mr. Ritson of the British and Foreign Bible Society, visited Korea at the same time, and after conference with the Bible Committee authorized Dr. Reynolds and the two Korean assistants to proceed with the translation of the Old Testament.

On April 2nd, 1910, the Agent in Seoul, Mr. Hugh Miller, was notified by telegraph of the completion of this task, precisely five years, five months and sixteen days from start to finish, including time spent on the revision and proof reading of the New Testament.

Meanwhile Dr. Gale prepared a mixed script version of the New Testament, practically identical with the vernacular version. For some time past he has been at work upon the Old Testament version with the aid of the best Korean scholars available, cutting out difficult Hebraisms and unnecessary particles, recasting awkward expressions, and seeking to make the book read as smoothly and intelligibly as possible, at the same time preparing it in mixed script for the use of scholars. As each book is thus revised, a clean copy is made and sent to Dr. Reynolds for comments and suggestions. With the purpose of expediting the work of revision, the Bible Committee, at its last meeting, elected two new members to the Board of Revisers; *viz.*, Revs. E. M. Cable and M. B. Stokes of the two Methodist Missions.

2. *Publication.* During the years when the three Bible Societies operated through a joint Agency in Seoul, the cost of publication was borne in the proportion of two fifths by each of the larger societies and one-fifth by the National Bible Society of Scotland, and sales were accredited in the same way.

The Ross Version of the New Testament was published in 1887; the "provisional version" of the Board in 1900 (from Corinthians to the Revelation being individual translations); the "official" version of the New Testament in 1904, and the revised version in 1906. The first edition of the Old Testament was issued in 1911, all but Genesis and Psalms being practically individual translations. In addition to the above there have been numerous editions of portions and of Testaments in various sizes and bindings.



In 1915, the B.F.B.S. expended 12,102 *yen* and the A.B.S. 9794.70 *yen* on publication of Korean Scriptures.

3. *Circulation.* The Scriptures are circulated through colporteurs and Bible women, and by direct sales from the Bible House and book-dépôts. In 1915 the two British Societies employed 161 colporteurs and 29 Bible women, distributing 809,976 portions and 16,659 Testaments. The corresponding figures for the American Bible Society are:—98 Colporteurs and 10 Bible women for the year.

In 1915 the total expenditures of the British Societies was 66,847 *yen* while that of the American Bible Society was 44,606 *yen*.

All Christians have reason to thank God that the translation of the Scriptures into Korean is an accomplished fact and that their dissemination is so successfully achieved; the translators, especially, have cause for gratitude that it was given to them to share vitally in the achievement of so noble a work.

W. D. REYNOLDS.

## HOW I BECAME A MISSIONARY.

My boyhood was like that of many other American boys. I lived in a town under the care of parents who were very indulgent and allowed me to do and have pretty much what pleased me. My father was a lawyer, and after I gave up my boyish fancies of being a sailor, or a policeman, or a conductor, or some other equally spectacular occupation, I determined to practice law. From that time this one idea ruled my life. It controlled in the selection of my course of study at college as well as in the lesser details of my life, and anything that seemed to interfere was shut out. In due time I graduated from one of the leading Law Schools, and began the practice of law being associated with my father. I found the law all that I had expected, a profitable occupation as well as a pleasant intellectual pursuit, and even to this day I can read Blackstone with as much interest and absorption as the average girl does one of the "best sellers." From the World's standpoint my life seemed full of promise.

To turn to the spiritual side of my life. I was converted early in life and became a church member, but the attractions of the world and of social life were great, and in my case at least, "society" and religion did not mix very well and I often found myself in a cold and back-slidden state. There were times when I was greatly dissatisfied with my half-hearted Christian life. One time in particular, I recall, was after I had been out at some social affair until very late at night, and after reaching my room I could not but think how gay yet how empty of anything of true worth the evening had been and the thought came, "What would it mean if you cut out all this and gave yourself to a life of true and real service?" My mind quickly traveled through all superficial suggestions and brought me to this issue; it would mean giving up the life you are now leading and going to the other extreme. It would mean a life of



real sacrifice,—the life of a missionary. The very thought was so distasteful to me that I hastened to put it out of my mind, yet the idea was so intense and real that it left my heart palpitating with fright.

Sometime after this I was, for lack of better material, elected to the office of President of the Young People's Society in our Church. I had early formed the habit, as most young lawyers do, of accepting anything that would bring me into public notice, and with some such notion I accepted this office. I was full of ambition, and soon the idea of making this the best Young People's Society in that part of the State possessed me. I found, however, that while good methods and hard work would increase the attendance and bring some results, that one must have spiritual power to make a religious organization really *go*; and this power I lacked.

It was not very long after this that the State Organization of Young People's Societies met as the guest of our Local Society and it was during this Convention that I was brought to face the matter of complete consecration. The issue centered about the problem of God's will for me, and the question was, Would I be willing to do God's will at any cost? This, of course, involved the willingness to give up my profession and right here I balked. My profession had become the very center of my life, and I felt that if I gave it up, life would hold so little attraction for me that I might as well be dead. The struggle was intense and I at last reached the place where it seemed to me that if I did not yield to God, my soul would be lost. After several days I yielded unconditionally, and I found deep peace and joy in my decision. But now there seemed no demand for me to give up the law.

During the Summer I attended a Missionary Conference and while there I had presented to me the needs of the Foreign Field. I was obliged to acknowledge the primacy of the foreign over the home need, and as I could not find any good and sufficient reason for me to stay at home I volunteered for foreign service.

I have been on the Foreign Field for about nine years, now, and in all this time I have never seriously doubted my call, and I am more and more convinced that the words of Keith-Falconer are true :

"A call is a need, a need made known, and the power to meet that need."

J. W. HITCH.

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## THE STORY OF A KOREAN GIRL WHO WAS A CHRISTIAN.

Kang Naomi was the child of the keepers of a way side inn. At one time the District Magistrate of an outlying county, not infrequently stopped at this inn on his way back and forth from the provincial capital. His wife became interested in the pretty child, and when her husband was relieved of his office and was returning to Seoul, she obtained per-



mission from the parents to take her with her and rear her in her own family. In this way, during the period she was growing up, she knew little or nothing of her own parents and they little of her.

The years went by. A Christian church sprang up in a village near where the parents lived. They themselves became interested but soon fell away under the constraint of drink and their occupation. They were also old, unprincipled and poor.

After ten years, at the age of seventeen, Naomi returned to her home. She was sweet tempered, with a beautiful face, almost a woman grown, and having been reared in a good family, was quiet and modest. She came to church and soon declared her faith. When the missionary catechized her for admission to the catechumenate, knowing the conditions of her surroundings, he questioned her as to what she would do if her parents insisted on marrying her to a non-believer. She replied that she would die first.

The missionary was not on the circuit again until the next Fall. Then he heard a rumor to the effect that Naomi had been sold by her parents to be the concubine of a wealthy man. He immediately put off to the place to ascertain the facts and found a lamentable situation. It had been about four months before. He called Naomi and heard her story. The first she knew, the cloth had come to the house and her parents told her it was to be the trousseau for some one else and she was to receive wages for making it up. When it was all made up the man came, and she was told that she was to marry him. She protested but to no avail. She was assured that he was very rich; that he had lost his first wife; that it was a proper marriage; that the contracts had been all made, and that she must obey. So finally she surrendered, and then later on she ascertained that she was not only not his wife but his second concubine. She had done everything she could to be released; she had threatened to kill herself; but they had watched her too closely; there was no one who would help her and she could do nothing.

The missionary called up the church officers and enquired what they had done. They had done nothing. They had not even gone to ascertain the facts in the case, or to protest, or to try to help. All that they could say was that she had not appealed to them and they did not know whether the matter had not been with her consent.

Then he told her that women's rights before the law, now, were very different from what they had been a few years ago. That the law now made her a free agent, and that she could not be married, much less sold, except with her own consent. All that would be necessary would be for her to appeal to the local magistrate, tell him what she had told the missionary and he would give her an order of divorce. She raised the question as to whether, if she did this, her parents would not become criminals for what they had done and amenable to the law. Her father had told her that they would, and she could scarcely bring herself to send her parents to prison no matter how bad they were. The missionary said that he did not know about this but the way out for her was clear, and that if she wished to continue a disciple of



Christ and attached to His church, she must walk as a Christian should. If she did not decide to do this then she must be considered as remaining in her present condition by her own choice and he would have to expel her from the church. He would give her a time to come to her decision. She said that she would first make a final trial to have her husband release her and then she would decide what she would do.

About a month later she came to the door of the Missionary's home one Sunday morning. She had been in the city for ten days. She had written twice to her husband and gotten no reply; she had then written him that she would appeal to the law, and he had come to the city. She had had several interviews with him, but there was no one to help her and he held her in contempt because she was a woman, and had finally impatiently told her that in spite of all she might do, he would not release her. So there was nothing to do but to appeal to the magistrate. Would the missionary tell her what to do. Her husband had said that it would take a great deal of money and she had none. Her parents had sent word that they were coming for her in two days and they would take her home where she could do nothing.

The missionary reproved her for not coming to him when she first came in, and then told her to come again the next day, and meanwhile he would see what could be done. An elder of the local church was visited and conferred with. He knew the young fellow, the husband, by sight. He had lately come into his property, and was not a bad fellow as such men went. He (the elder) thought it worth while to first try what could be done with him, as he was not a man who would enjoy a scandal, and anyway, at the same price, it was better to see if it could be arranged out of court.

The elder had himself been a man of the world, and was a man of substance and worldly wisdom. He called on the young man; talked the matter over frankly with him; pointed out the scandal and shame of being put in the position of trying to force the girl to be his concubine against her will; that if it came to court, as it certainly would, he would be made the laughing stock of all his companions; that he should consider the girl's motive which was not one of dislike for him personally, but of conscience as regarded the relation; and that finally if he was bent on that sort of thing there were plenty of as good-looking ones who would not raise objections. Why insist on this one. It might even put him in a difficult position as regarded the law; for if money had passed between the parties concerned, was not that forbidden and a penalty attached? The young man was enabled to see light on the subject and a meeting was arranged. The young man, the girl, the elder and the missionary met. She drew up her petition to him for release, setting forth the reasons. And in view of these he granted her a writing of divorcement. And the two were sealed and witnessed by the elder. With that the young man vanishes from the story. But now the girl was on the missionary's hands, and as the elder remarked, having gotten into it so deep, they must pull through to the other side or the joke would be on them.

It was decided to put her into the Girls Academy for a term, until

the matter had gone into history, and then seek a suitable Christian husband for her. But meantime school vacation was on, and she was told to go home, try to patch the matter up with her parents, and come back at the beginning of the new term.

About ten days later Naomi again appeared at the missionary's door. This time she was draggled and spent and looked like some wild animal hunted to exhaustion. She had gone home and that night the husband had come out and demanded the money he had paid. Her father and mother had gone wild and declared that they would kill her on the spot unless she agreed to return to him. They had locked the gate and given her the night to decide. In the middle of the night she had climbed over the back wall and fled to the house of a Christian neighbor. In the night he piloted her some three miles to the house of another neighbor. She was in hiding there for some days until the hunt became too hot. Then the same man came and again took her by night another three miles to the house of the Helper on the circuit and she was hidden there some days. Then she heard that her father had ascertained where she was and was coming for her, and she had fled to the missionary house walking all night. What could he do for her?

She was put in the home of one of the local Christians; assured that she was her own mistress, and started into the school, with instructions that if her people came for her she was to bring them to the missionary. In a couple of days they trailed her out. It was the mother and a burley cousin who was said to have instructions from the old man to tie her up and carry her home on his back like a trussed pig if she wouldn't come otherwise.

The old woman demanded to see her daughter and wanted to know why she was being kept from her. The missionary replied that certainly she could see her, and if the girl wanted to go with her she was at liberty to do so; but that her parents had disposed of her to the husband; the husband had released her from himself and she was now no longer either under the control of her parents or her husband but was her own mistress, and she should not be coerced against her will. The girl was called for, and the mother with tears and entreaties begged her to go home with her, and when she refused vehemently demanded to know the reason why. The girl replied that having gotten out of the tigers den why should she go back into it? She would die first. The only reason they wanted her was to make her go back to her husband so they could keep the fields and money they had gotten from him.

Finally, they ceased breathing threats and departed leaving a badly scared and tearful girl. Several more attempts were made but without success, until one market day, the old mother, loaded well with liquor, and the burly cousin, stormed the girl's dormitory where she was staying. They were called up to the missionaries house and the law laid down. If she wanted to go she could go. But if she wouldn't go what then? If they wanted to determine whether they had a right to take her let them apply to the police. The police were the only ones who had a right to say. When a man sold even his dog to another he didn't ques-



tion the new owners right to turn it loose, nor did he make it a ground for claiming a reversion of ownership. How much more a daughter.

And lodge complaint with the police they did—and that against the missionary—laying many and greivous charges to the effect that he had secreted the girl in his house, was restraining her against her will, and refusing to let her parents see her. The missionary was summoned. With something of a smile (for he knew the missionary) the Chief demanded if there were such doings at his house. "Yes." "What !!!" "Well, not exactly as set forth in the complaint, but still this trouble was there." Would the missionary tell about it? Certainly. The story was told. She was not at his house but in the school, earning her way. The mother had seen her whenever she wanted to, and could do so any time. She had her writing of divorce; was her own mistress and no constraint was being laid on her. The reason she didn't go was because she *wouldn't* go. The girl was summoned, and the crowd waited. She came and produced her divorce papers. The Chief asked her if she would go with her mother. She replied that she would rather die. He asked why. She said that there were reasons, but had she not a right to do as she pleased? Yes, this was true. But there had been talk of money passing in the matter; of 400.00 *yen* and some fields, and of a large ox. What about this? Of this she had no certain knowledge. How could a girl like herself know about such things? He examined the papers and then told her that she was free to do as she liked; then instructed the mother and burly cousin to go home and stay there until he called for them, for, said he, "There are aspects of this case that will bear looking into."

So ended her struggle for a place among the redeemed. She finished her term in the school. The old mother fell sick, and sent for her. She went to her and cared for her, and before her death led her to a profession of faith. She is now an apprentice nurse in the Mission hospital.

It was later learned that her husband owned many fields in the vicinity of her own local church, and that many of the church members and even the leaders were renters of fields from him so that they had been afraid to interfere in her behalf. For this reason the church leaders were deprived of their offices and put under discipline by the Korean pastor.

---

JAS E. ADAMS.

## ITINERATING ACCESSORIES.

### II.

#### THE PACK PONY.

It is now a little more than sixteen years since I landed in Korea. I knew very little about missions or mission methods as they were carried on in Korea. I found myself stationed in the great city of Seoul with a population of about two hundred thousand and it was easy to

think that I could find plenty of people to preach to without itinerating up and down the country to find people to whom I could preach. But I was not here long before I became aware of the fact that people in a great city like Seoul are not so anxious to hear the Gospel that they can be found just sitting around waiting for some one to preach to them. I also soon learned that the seed sown in the village soil yielded a much larger harvest than that sown in the broad ways and the narrow lanes of the great city.

Jesus spent very little time preaching in Jerusalem and other cities compared with the time given to the villages scattered over the hills and vales of Judea and Gallilee. So it came about that I soon became an itinerator and nearly half of the time I have been in Korea has been given to itineration.

There are ways and means of itinerating some of which I have never tried and therefore am not qualified to speak with authority on them. As in many other things, so of itineration, "Things are not always what they seem."

The three methods on which I am qualified to speak are the bicycle, "Shank's ponies" and the Korean pony. In all these ways I have made tests, have had exercises and experiences sufficient to convince me beyond a shadow of a doubt. But the one about which I now wish to write and the best one of all, is the Korean pony. Other people may do as they like, take the railroad cars, the automobile, the autocycle or whatever they like, but for a real sure enough country trip, I'll take, in preference to them all, a real out-and-out Korean "pack pony." I do not mean a saddle pony; I have tried that to my heart's content. The missionary who has never itinerated on the "pack" has some of the joys of an itinerator's life yet awaiting him.

Of the Korean pony much has been written in the form of history and story but the half has never yet been told. I shall not try to describe this wonderful little animal, in detail. But in short I may state it about as a country school boy might put it in giving the comparative qualities of an object. Among the Korean ponies are to be found: "Bad, badder, worst." It is also true that among them may be found the good, the better and the best. However, in all honesty and fairness to the pony, it must be said, that like every thing else which has come under the blight of sin, including the human race, the best are few in a hill and a long way apart.

### MY ITINERATING OUTFIT.

Two boxes made of Chinese pine, light but strong, three feet, two inches long, fourteen inches wide and eleven inches deep, are indispensable. One has no partition but the other one is divided into nine compartments some of which are just suited to receive a quart jar; the depth is such that after the jar has been inserted there is room for other small packages on top. Two of the compartments are just right for the reception of three large size Huntley and Palmer biscuit tins, like their famous "24 kinds"



brand. Of course I do not mean to say that the famous "24 kinds" always fill these several boxes, but the boxes are just as good for "apple jacks" and cakes, the kind mother used to make. Then, too, in the other various compartments there is room for tins and tins of Vancamp Beans, Eagle Brand milk, Carnation Cream, and tinned butter, perhaps old enough to vote and nearly strong enough to walk, with other tinned supplies too numerous to mention. Then, in this box of mine there is room left for a complete cooking outfit, not including the *wharro*, or fire pot, which is found in every Korean house. My outfit includes a tea kettle, stew-pan, frying-pan, dish-pan, wash-pan and all the table ware necessary to use when eating a decent meal. It is needless to mention every article such as breakfast foods, fruit, gelatin, and other articles for desserts; but we must not forget the bread, nor the flour to make more when it has all been consumed.

During the winter, bread will keep good for fifteen or twenty days, simply wrapped in paper and placed in one corner of the box. In warm weather I find that it usually begins to sprout whiskers after the fifth or sixth day. At the first sign of whiskers I used to throw it away and have no more to do with it, but I have learned that it only needs a shave. So now I proceed to give it a good clean shave and then toast it slightly over a charcoal fire and find that it is good for another week before a second shave will be necessary. But what about the flour of which I have spoken? That is easy! Use it for making hot biscuits, hot cakes, pan-cakes, turnovers, flap jacks, or whatever you choose to call them. Thanks to the hours spent in the kitchen during boyhood days, I know how to make them. Don't you like 'em? My dear reader, even though you may be from the land of good old light bread, away up north of Mason and Dixon's line, don't you like hot-cakes! Just try 'em! Take them piping hot from the pan, butter well, "wallop" them freely in good old maple syrup and see if they are not good! If you don't think they are, just come with me on a trip and see if you do not change your mind, when once you have tried the kind I make.

The other box is used for clothing, books and some tinned goods, if the trip be a long one. The cot must find a place in the outfit, I use the "Gold Medal." The quilts and blankets are put in a Chinese travelling bag and then placed on the pack saddle between the two boxes and this makes the "pack" on which I ride. The boxes, when well filled, will weigh about 150 pounds; and when I have placed my 150 pounds of avoirdupois on top of the "pack" it requires a pretty good pony to carry the load. But I find no trouble with a good pony under this load, though it may seem, to those who are not well acquainted with the qualities of a Korean pony, to be rather heavy. But after such a person has been dumped from the back of one of these ponies a few times, he will not be likely to walk the floor o' night sympathizing with the poor over-loaded pony.

I find a well adjusted "pack" more comfortable for a day's ride than a saddle. It must be properly adjusted or it will not be comfortable; a little too low behind and your back will soon be tired if not

actually aching. A little too low in front and you will be inclined to slip over the pony's head, but if you are an expert the chances for landing on your feet are excellent. I tried it backward once and landed on my head. It was a very cold morning with the ground frozen as hard as brick, it was a pony I had never ridden before; he was too small for the boxes and me, so the boxes had been packed on a donkey and only the travelling bag for the "pack" on the pony. At the top of a long hill I mounted a high bank by the road and waited till the pony arrived, led, as is the usual way, by his master. From my stand on the high bank I carefully transferred my self to the "pack" on the back of the pony, and while the skirts of my overcoat were being adjusted, quick as a flash and without warning, the pony leaped to the top of the bank, from which I had just stepped—result, I instantly changed my position, took a tumble backwards, stood on my head and saw stars though it was about ten o'clock a.m. Just how many stars were seen and what constellation, whether "the seven stars," "Job's coffin" or some other group, I know not; but of one thing I am quite sure, I saw them. Thanks to a thick fur cap, the fact that I am hard headed and most of all the loving care of Him Whose I am and Whom I serve, I was not hurt.

At once I ascended the bank and the pony being compelled to descend again I took my place on the "pack" and away we went nothing worse for my fall.

Yes a train is good but it will not carry me off its line and my places of call are not all near the station. A four man chair might do, but it is too rich for my blood. A ricksha might do but it costs too much. A bicycle did very well before I crossed over the pass and took the shady side of forty-five; its too much "fag," it won't do now. The motor cycle might do if all the roads were good and the cost of an ox cart, to bring it back home, were not so high. Yes, Reader, I'll take the "pack."

J. ROBT. MOOSE.

## THINGS KOREAN.

### I. CO-OPERATION.

(A KOREAN STORY TRANSLATED BY W. CARL RUFUS)\*

Once upon a time there was a rich magistrate who had four sons. He desired to bequeath his property to one of his sons in order that the inheritance might be handed down without division from generation to generation. After giving much consideration to the question day and night, when he was about sixty years old, he called his four sons to him, all of whom he equally loved, and said: "My days are now numbered and I desire to give my wealth, 600,000 *yen*, to one of you, my sons, who possesses the greatest ability."

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\* (This story came to me from North Korea, but it seems to have a German origin. Its transmigration has not been traced. W. C. R.)



The four brothers had been sent abroad for an education, and after completing their several courses returned to their native land. The time was at hand for their father to test their acquirements.

Accordingly he asked of each one, "What special ability have you acquired?"

The first replied; "I have great ability in the use of the telescope. Wherever I look, all is revealed."

The second answered, "I am very crafty in the art of stealing."

The third responded, "I have acquired great skill in the use of a gun."

The fourth said, "My forte is in the art of sewing."

Thereupon the father continued, "I shall now test your ability."

"My eldest son."

"Yes; father."

"Over on yonder South Mountain beneath that pine shrub what do you see?"

"An eagle is sitting on five eggs that she had laid."

"That will do," said the father.

Turning to the second son he commanded: "Go at once; stealthily approach the eagle and steal the five eggs."

The son departed immediately and returned with the eggs.

Then the father bade the third. "Set up the five eggs and prove your marksmanship by breaking every one."

The eggs were arranged as ordered and every shot hit its mark.

The fourth son was then commanded, "Sew up the five eggs and make them whole again."

Immediately this task was performed.

The father was more perplexed than he was before the test of skill. While he was further considering the matter, an imperial ordinance was proclaimed thruout the country. "My daughter has suddenly disappeared. Whoever finds and restores her shall be my son-in-law and shall receive a reward of 300,000 *yen*. Loyal subjects, I bid you,—Search."

The magistrate called his four sons together and told them concerning the ordinance. Of course they were very anxious to find the princess.

The eldest son immediately took his telescope and in the midst of the waters of the Pacific Ocean he beheld a terrible demi-dragon with the princess in its slimy coils gleefully sporting with the helpless maiden. He reported this thruout the country and great excitement prevailed.

While the people were frantic with helpless fear the four brothers embarked in a boat and hastened toward the place of the horrible scene. The second brother stealthily approached the monster and released the princess. While the boat was making its escape the sea-serpent began to follow to recover its prey. Nearer and nearer it came. Its voice was like thunder and its eyes flashed fire. The breath from its nostrils resembled an angry gale. It was almost upon its victims when suddenly the third brother arose with his gun and shot it fatally. In its death agony it ripped the boat into shreds and all were at the point of perishing. The

fourth brother dexterously sewed up the boat and all were saved. They returned to their native land and the reward was bestowed.

Moral.—No important *work is too* difficult for united effort.

(Let us apply the saying of Toi-chi, "Don't find fault with the story, but learn its lesson." W. C. R.)

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## II. THE GREETING OF GRANDFATHER YUNE.

Sindai village and church lie on a wide sandy stream with no bridge. So when I approached it, after a tramp of one hundred miles, the problem in cold weather was how to get across. However, usually the children playing on the levee or the women washing or drawing water would see me coming up the stream and speedily spread the tidings: "The Pastor is coming."

As I stood on the sand and began taking off my shoes and leggings, I would hear an old man on the other side call: "Never mind your shoes, Pastor, just wait till I cross." Then Grandfather Yune would run down the levee, pluck off his sandals and socks and roll up his baggy cotton trousers and, wading the stream, bow low in greeting, then turn his back towards me and say: "Jump on."

Would any young man want to ride on an old grandfather's back across a stream on which ice might be floating? But he would take no refusals. "We Korean farmers are used to working in the rice ponds when the ice is on them and the Pastor is not. Get on my back." This was his alabaster box of ointment and who could refuse it.

Dear old Grandfather Yune, he has crossed before me and, when at last I go down the bank of Jordan, I shall probably hear Grandfather Yune call over: "Don't take off your shoes, Pastor, I'll be over in a minute." They will have to hold him back too. And what a greeting we shall have when I reach the other side. Shall I recall the hundred mile tramps, shall I think the cost too great?

F. S. MILLER, Pres. North,  
Chungju, Korea.

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## III. KIM'S PRETTY SIGHT.

The Leader of Koisan group and I were just leaving the former archery pavilion—now the church—when he grasped my arm and said: "Look at that, Pastor, is not that a pretty sight?" I looked down the long path and saw the seventy or more church attendants in their white robes. "Yes," I said to those near, "the first time I saw Leader Kim he was standing right here like this" drawing an imaginary bowstring to my ear. "When we offered him a leaflet he turned away muttering something like: 'Cannot these people let us alone even when we are practicing archery?' In those days he thought there was no sight prettier than to see an arrow fly whi.... ng out yonder, and now he thinks the best sight is to see seventy odd church attendants go out."



Old Mr. Kim said: "I remember that day." "Yes, and do you remember how a group of half drunken men and women danced on the green just where those Christians are filing by. What wonders God is working for Koisan."

F. S. MILLER, Pres. North,  
Chungju, Korea.

## CORRESPONDENCE.

### I.—A PEEP BEHIND THE CURTAIN.

DEAR Mr. DeCAMP,

As to an article I will do my best, but can't promise when it will be sent. You see, there's a small boy called 'Jock' who had a party when he was two, a little while ago, and though he was the son of the manse and all his guests were little Koreans, he was the only one who didn't wait for a blessing to be asked. He is never still, and if he isn't in need of a bath it's because he has just had one, or else he's asleep. Then there's one who hasn't yet learnt how to get dirty,—a little bundle of fluffy white with eyes of heaven's blue, wide 'like the dawn,' as the Koreans say,—gurgling away to the angels,—on the hearth-rug—and kicking up his arms and woolly feet towards Heaven as if he wanted to get back there again. I'm also house-wife and schoolma'am and language student.

Subject to these limitations, especially the sons, I'll send something as soon as possible,

Yours sincerely,

A. E. W.

### II.—LETTER FROM DR. J. D. VAN BUSKIRK.

REV. A. F. DeCAMP,

Seoul, Korea.

Dear Brother:—I am moved to take a little time this evening and send you a few lines of greeting. For two or three reasons:

First to thank you for the remembrance to us through Dr. White.

Second, to tell Mrs. DeCAMP that I have met Dr. Ussher, who has returned from Armenia and desired me to say that he is "not now simply skin and bones." I have been glad to meet him, and find that he and I are from the same medical college, he eight years ahead of me. He has truly come out of the "jaws of death." His wife died, as you are doubtless aware, from typhus in Armenia—she laid down her life for the people who were her enemies as well as for her friends. Dr. Ussher had typhus, then pneumonia, then dysentery, then a parotid abscess, and that resulted in paralysis of one side of the jaw and loss of teeth but he was spared through it all, and plans to go back to the ruins of his home and

hospital and to the unmarked grave of his wife. The heroic in missions is not all done yet; and still he is so beautiful in spirit through all that has transpired.

Third, I want to tell you a little about the Foreign Missions Conference that was held this week. Over two hundred members of the boards, and missionary workers have had a four day's conference. Two things are to be noted as outstanding features:

The first afternoon and evening was devoted to the consideration of medical missions. A good number of medical missionaries were there and spoke out the burden of their heart. The conference was impressed that there is a new day in medical missions and that we are lagging in our preparation for it. The poorly equipped and inadequately staffed institutions are not able to worthily represent our Master, the men being so taken up with many cares and labors that they can do nothing well, and that we need to make our work as good as the best. The feeling was expressed that medical missions are a richer asset for the work as a whole, than has yet been realized, and that the Boards need to survey the fields and decide upon a POLICY, and then work to it. The need for utilizing the medical men of America and getting them enlisted in the work was emphasized. The discussion carried conviction, and Dr. Wallace Buttrick, of the China Medical Board of the Rockefeller Foundation, added his great words to the theme. The conference has appointed a special medical committee to make a survey of the field and bring definite recommendations to the conference next year; and from the way they go at their jobs we may expect them to bring a report which will lead to a new day in medical missions. And this year the cause of medical missions had its first adequate representation at the conference.

I wish I could take time to tell of a meeting held yesterday morning at which the "Unoccupied Fields" of the World were considered. I am going to take a little time and tell of it and if you want to use it in any way, you may edit it for the purpose.

There was a large map of the Eastern world on the wall in the front of the room and Dr. Watson, of the United Presbyterian Board, pointed out on the map the districts stained red showing the unclaimed and unoccupied areas of Asia and Africa. He told of region after region untouched by the gospel, containing about 100,000,000 people living out of reach of the gospel. Then Dr. G. H. Jones showed how even the fields supposedly occupied were really not so. The churches of this country must increase their force of missionaries at least 2 1/2 times and raise nearly four times as much money as they now give. Mr. F. S. Brockman showed how, in China alone, in the regions called occupied, there were great classes of people for whom no work is being done, we do not even know how many Mohammedans there are in China, and no work is being done for the Boat-people, and no work for the factory people in the great factories that are springing up every where. Then Mr. J. Campbell White showed us and drove it home that the church is not obeying the Lord's command when it is giving only about 70 cents a member, and at the same time there is spent over \$3.00 for every man, woman, and



child in the land to buy confectionery, and over \$20.00 for liquor. The church needs to get some of the spirit that is in the world now at war, and undertake the task in earnest. Then after a number of people added their word, Robert E. Speer read from the Word and spoke of the will of the Master and our fellowship with Him; of the immensity of the task before us, and of the only spirit that could accomplish it, the spirit that only comes through fellowship with Him in prayer, He spoke inspired of the Spirit and the Spirit burned the words into all hearts and there was nothing to do, but simply to pour out our hearts in humble prayer. I have never been in such a prayer-meeting as that which followed, while we prayed that "there might be no unoccupied areas in our own personalities, no place where Jesus was not supreme." We were in the upper room with a chosen band of his disciples, sent by the Master to lay the burden of His world upon the hearts of those who profess His name who should make Him known to every little one, to "do it unto Him." Then Dr. Mott and Dr. Patton made some practical suggestions as to how we are to work. I am moved to feel more than ever that the world is not to be won by our strategy or by our money or by our men, but by uniting ourselves with Him in the prevailing prayer.

I simply wanted to bring this to you as a word of encouragement from the homeland. Fervent prayers are going up for those who have gone out in His name, by men and women who are laboring for Him here. Let us all join in the great and ever growing band of those who hold up the world before the Father in prayer.

Our best greetings to all. We are enjoying many privileges here, and appreciating them but are looking often toward Korea.

Faithfully Yours,

J. D. VAN BUSKIRK.

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## NOTES AND PERSONALS.

On March 7th a little son was born in the home of Rev. and Mrs. G. H. Winn, at Taiku. A few days later the father testified that the little man had proved himself a worthy son, on his own account, by proper deportment but was also leading his mother along the path of health and strength.

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One month later, Apl. 7th, another "child of the covenant," Samuel Hugh, was born into the home of Dr. and Mrs. Samuel A. Moffett, at Pyeng Yang.

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The middle of March Bishop M. Harris sailed for the United States to attend the General Conference of the Methodist Episcopal Church to convene in May at Saratoga Springs, New York. Bishop Harris had tendered his resignation to the Conference and expects to be relieved of the duties of an active Bishop, but hopes to spend most of his time in the future in furtherance of the interests of Christ's Kingdom in his chosen field, the Orient.

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Mr. and Mrs. W. A. Venable, of Kunsan (S. P. Mission) sailed March 21st, for furlough in the United States.

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Prof. R. O. Reiner and family (Pres. N.) who returned from furlough in the late Winter, at once established themselves in Pyeng Yang he entering upon his duties as President of the Christian College of that place to which responsible position he was elected just prior to his departure, the year previous, on furlough in the U.S.

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Miss A. J. Walter (M. E. Mission, Seoul) returned to Ewha, from furlough in United States, on March 23rd.

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Mr. B. P. Bernhart, who comes to reinforce the staff of the Y.M.C.A. in Seoul, and especially to direct and develop the physical culture department, arrived in Seoul, March 25th accompanied by his wife.

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Rev. and Mrs. G. Engel of Fusanchin arrived at Fusan, March 4th, from furlough in Australia. They were accompanied by Rev. and Mrs. F. J. Thomas (to be at Kuchang), by Miss Scott (to be at Kuchang, temporarily), by Miss Hocking (to be at Fusanchin),—also by Mr. J. T. Anderson, father of Mr. J. T. Kelly, of Kuchang. Mr. Anderson was in Korea five years ago with a deputation from the Australian Presbyterian Church with Rev. F. H. L. Paton.

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The report of the past winter's work at Pyeng Yang is very encouraging. The Bible Class was well attended and characterized by an earnestness of spirit that promises well for forward movement in all the fields. A week of special services was held in all the churches. Inquirers totaled nearly a thousand and the churches are so well attended that the question of accommodation is a pressing one especially because of the large increase in attendance at Sunday School. Seminary opened with about 150 in attendance; less than last year because of the strengthening of the requirements for admission. About 700 were present at the Women's Bible Class meeting, consisting chiefly of younger women the grandmothers now being far less in evidence than aforesaid. A meeting was convened of local pastors and helpers from Presbyterian and Methodist churches along with missionaries, to effect an orga-



nization for fellowship and that may serve as a clearing house for misunderstandings and also facilitate activity in lines suited to masculine endeavor. A partially organized effort has been made by the churches, during the winter, to assist needy families through hard financial difficulties to retain their self-respect and not to become a public charge. There is a place for such leadership on the part of Christian churches in all our large cities.

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Dr. and Mrs. Underwood returned to Korea in March from Tokyo after an absence of nearly three months in that city where the Dr. was enrolled in the Japanese Language School. At a dinner given in Tokyo, Feb. 28th in honor of Dr. Francis E. Clark, President of the World's United Societies of Christian Endeavor, Dr. Underwood spoke, in part, as follows,—he said that out of his thirty-two years experience in Korea, he could take a hopeful view of the whole situation. From the time of his first landing he had met with kindness. Difficulties which people anticipated, were found to disappear when situations were really understood. Let the people of Japan proper and the people of Korea know each other better and difficulties which exist will gradually disappear. The people of the West and the people of the East should each know themselves and know each other. I believe that the practice of the love which Christ taught will bring a solution for all difficulties.

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Dr. Underwood has been ailing for nearly a year and it was hoped that a sojourn in Tokyo, with change of scene and occupation, would furnish tonic for physical amendment. In this hope his friends and most of all Dr. Underwood and his family, were grievously disappointed and therefore, in accordance with the urgent and constraining advice of his physician, Dr. and Mrs. Underwood left Seoul for the United States on the morning of April tenth. May this indefatigable worker surrender to the extent of giving himself a chance to get well by resting and his many friends an occasion to rejoice with him by his speedy return to Korea and to his work.

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"Father Endeavor Clark" during March spent three days in Seoul, where he was worked "to the limit," and possibly beyond, for he was confined to his bed several days after reaching Pyeng Yang. All Christians in Seoul, both native and foreign, were delighted to meet this brother whom God has so signally used for the development of young Christians. On March 18th, Dr. and Mrs. Avison gave a reception at their home at which the members of the foreign community were privileged personally to greet Dr. and Mrs. Clark, and the next day he spoke at the regular Sunday service of worship of The Seoul Union Church.

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# The Korean Religious Tract Society

FOUNDED 1891

- 1.—Is a **well-established Missionary Publication Society**, having printed and published millions of Religious Books and Tracts in the Korean language, thereby multiplying many times the power of the missionary.
- 2.—By **Colporteurs** (employed by missionaries) the populations of cities and of remote villages are alike reached and the Word of God circulated and explained. Note! Any one can learn to read Korean in less than a week; it is the simplest written language in the world.
- 3.—By **grants** of publications to missionaries in every section of the country it enables them to circulate an undenominational Christian literature.

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- 1.—Because the printed page brings the Gospel to tens of thousands who would never learn of Christ in any other way.
- 2.—Because through its publications many souls are genuinely converted.
- 3.—Because its volumes and tracts and periodicals develop the spiritual life of Christians.
- 4.—Because its publications counteract the influence of impure and evil literature.

## THE K.R.T.S. GREATLY NEEDS

- 1.—**A Publication Fund** of 3,500 *yen* for the publication of a number of important manuscripts already passed by the Examining Committee.
- 2.—**A Building Fund** of 25,000 *yen* for the extension of the present Tract House, already overcrowded, and for the erection of a house for the use of the General Secretary. The possession of such a house would be a saving to the Society of 530 *yen* per year for rent.
- 3.—Above all, **the Prayers of God's Children** for His blessing upon the work and publications of the Society.

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CONTRIBUTIONS will be gratefully acknowledged by the General Secretary, Korean Religious Tract Society, Seoul, Korea.





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